

case, the *New York Churchman* says:—"The bishop loses his case with the colonial chaplain, as Bishop Gray lost his against Colenso. It is some comfort to know that the decision, however adverse to the immediate interests of the Church in South Africa, confirms the liberties and freedom of the colony as against imperial interference, and may therefore yet turn out to be a blessing in disguise. It is still more gratifying to find the Judicial Committee entirely agreeing with the opinion of the Chief Justice of the Provincial Court as to the moral character of the plea by which the incumbent of St. George's evades ecclesiastical penalty. 'It is idle for the defendant to deny that he joined the Church of South Africa, and became personally subject to its constitution and canons, in the face of the part which he took in the discussion of the Provincial Synod of 1870, and in the absence of any protest against the separatist canons adopted by that Synod. It is still more idle for him to deny that he has subjected himself personally to the episcopal jurisdiction of the plaintiff, according to the laws of the Church of South Africa, in the face of the documentary proof which exists of his active participation in the election of the plaintiff.' The court held, however, that the defendant could not contract away his official rights nor the rights of others in his keeping, and, so far forth, must be protected against himself. This gives the moral victory to the bishop, although the law dispossesses him of his cathedral, and compels him to pay the costs of the prosecution. He has the sympathy of all Christendom, and of his judges."

ST. JAMES'S CHURCH TORONTO.

FOR many long years the clergy of the city of Toronto have been wearily waiting for the time when the vast funds pouring yearly into the coffers of St. JAMES'S, chiefly as a princely income for the Rector, should be in part divided among the other city clergy. The amount of those funds has been the subject of prolonged speculation and dispute. Those who knew carefully concealed the information. They were also in the habit of denying with much affectation of injured innocence that the income of the Rector was as large as was represented by those who made that enormous income the basis of appeals for its more equitable distribution in accordance with the founder's intentions and the interests of the Church. This paper some years ago, spoke out boldly on the scandal of a diocese being in debt, the bulk of its clergy in poverty, and all its Church life starved and stunted for want of funds, while one clergyman was receiving an income equal to the average of twenty, from funds left not to make one man wealthy, but for the Church. Our course was very much condemned, our facts were bluntly denied, yet it now turns out that we very largely underrated that princely income, which was fully equal, not merely to the income of twenty clergy, but to the gross emoluments of at least one half the whole country clergy in the diocese. To the whole of the Low Church party the recipient of that income was little short of an idol; his word was law, his ideas, fusty though they were with age, were sacred; his grasping manoeuvres to gain power over other churches where he had no rightful authority, were ignominiously aided by laymen; and the deadness, apathy, and indifference to Church growth and Church influence which specially characterized the St. JAMES' congregation and clergy, gave a chill almost to paralysis to the activities of a large number of the city and country churches, so potent

was the influence wielded by one enormous income.

We do not care to rake up dead issues, but duty demands that we recall the fact that only a few years ago, one city clergyman died, as the *Mail* said, "for lack of food," and as other papers also said, from starvation and want, within a very short distance of the church so magnificently endowed; and that in that church was hatched the terrible conspiracy which sought to deprive of their scanty incomes all those clergy who refused to bow their necks to the despot who ruled in that congregation. Now the time has come for making an equitable distribution of those large funds, there has arisen a difficulty. The leaders of St. JAMES' profess to be able to prevent that work of justice and charity, they are determined, if possible, to frustrate the operation of the Act of the Legislature, by which, after giving \$5,000 to St. JAMES', the residue is to be divided among other city clergy. They are bent upon retaining another \$5,000 out of the funds, and thus making the city clergy contribute \$5,000 per annum for the maintenance of St. JAMES'! During the life time of the late Dean the debt of this church of wealthy clergy and wealthy laymen, was not paid. A vast private fortune was accumulated out of the funds of the Church, yet not one cent was devoted by will either to the Church fabric, Church institutions, or to any work of benevolence. The piling up of a private clerical fortune out of the endowment of the Church, has in the old land long been regarded as worthy of the severest denunciations as public a scandal to religion. What estimate can he have of the value of souls who deliberately devotes to miserly uses, for the gratification of a coarse form of family pride, the large funds given him for the spread of the Gospel? There is no form of breach of trust so scandalous as the devotion of money given for God's service to the private uses of avaricious pride and love of wealth for its own sake, as seen in the private accumulation of the funds sacred to the spread of the Gospel in connection with St. JAMES'.

We have no tears now for these clergy who, for years past, knowing the terrible perversion going on of these funds, have yet held up St. JAMES' as the exemplar and model and authority of the diocese. They find the same spirit of greed grasping at funds which they know to be theirs by equity, by every moral if not by legal right. This spirit they never saw to be wrong, never condemned, nay, even admired and protected from censure. It has now turned upon them, it may destroy their just expectations, cruelly injure them and their families, and perpetuate an infamous scandal; but the mouth of every Low Church clergyman is stopped from complaint, for the snake which stings him—the snake of avarice—has been by him very cordially protected and sheltered and nurtured, while every one who spoke evil of the reptile was denounced and insulted. For the few faithful clergy, however, who are involved in this wrong we are indeed sorry, they will have almost universal sympathy in their struggle to secure their rights. But they must speak out plainly, there must be no more of the old time sycophancy in humbling themselves before their wealthy opponents because of their prestige of social position and their representing St. JAMES' Cathedral; let us hope all that is over. It is high time, indeed, St. JAMES' Church came under honest, straight forward criticism, its internal appointments, its garniture, its seating and its services are woefully in need of cleansing, renewing and reform. On every detail from roof to floor is stamped neglect which indicates care-

less indifference to Church order. St. JAMES' is one of the dirtiest and shabbiest of city churches. The new Rector has a boundless field of work before him, a magnificent career of service to CHRIST and His Church. We pray that God will put it into his heart to leave those things that are behind, to let the dead St. JAMES' bury its dead, with its dead prestige; and inspire him to gather there a congregation who will lift up that church high in self devotion so that it will pour out, like a fervent, loving, strong heart, a rich stream of new life, and receive back a reward, not in the vulgar homage of money worship, but in the sympathy and love of grateful Christian fellowship.

Let but the new Rector throw local precedence and custom and prejudice to the bats and moths, let him but throw his heart and soul and brains into reviving the cause of the Church in the cathedral, he will quickly find, as he lifts his standard and calls for helpers, that it is rallied round by an army of enthusiastic Churchmen who long have pined for a leader who is not ashamed of the Church of CHRIST and of their fathers.

To St. JAMES all eyes are turned in sorrow and hope—in sorrow regarding the shameful action of those whose reign is well nigh over, who are striving to commit a bitterly cruel injustice to the clergy under guise of law, in sorrow that the old regime ends with such a characteristic scandal; but in hope our eyes turn from this shame to the new day dawning and to the new Rector whom we greet with our warmest felicitations, our most earnest good wishes, our fervent prayers that he will be a rich blessing and be richly blest.

THE SPREAD OF MUHAMMEDISM.

THE events now taking place in the East naturally suggest considerations with regard to the religion of the False Prophet MUHAMMED, its effects upon its votaries, and its progress or its decay. It is no doubt a fact that in those parts of the world such as eastern Europe and Asia Minor which are most observed by Europeans, the followers of this system are receding with considerable rapidity, and the general impression has therefore been that the system is fast dying out. But the inference is a great mistake, for what this religion loses in one part of the world is perhaps more than counterbalanced by what it gains in another. To ordinary European and also American observers nothing would seem less probable than such an expansion of Muhammedism as to become the creed believed and obeyed by the largest portion of the human race; and yet there are events occurring in parts of the earth's surface, not so well known to us, which indicate that such a result is not altogether beyond the limits of possibility. In Africa the Arab missionaries are indefatigable; they penetrate regions which no European has ever seen, and they convert whole tribes at once, decidedly raising those tribes in the scale of civilization. More fanaticism and earnestness are displayed in Arabia now than for many a century past. The census records in India show that Muhammedan expansion is continually going on there. Forty years ago it was stated by the missionaries that it gained more in India than it lost in the rest of the world. Bengal is becoming a Mussulman province, and in Madras whole villages become Mussulman at once. There are now more than fifty millions of Muhammedans in India. A great Hindoo revival has attended England's rule, and many people anticipate, not without some reason, that all India will soon become Mussulman. For